

THE SUNFLOWER

Estelle F. Baillet

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY: ITS SCIENCE, AND ALLIED SUBJECTS.

Volume 14.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., AUGUST 5, 1905.

Issued Every Saturday at
One Dollar a Year.

Number 227

THINGS SEEN AND HEARD AT LILY DALE, THE CITY OF LIGHT.

The city of Lily Dale is to Spiritualism what Rome is to Catholicism—it is the center of this new thought wave of our century and it advocates, this City of Light for all that is best and noblest in the heart and mind of the human race.

To those first coming here who are as yet in darkness and unacquainted with this new thought movement, this common sense and religion of the heart, this little city at Cassadaga Lake will seem but a phantom, a show, a little watering town, perhaps that is all.

While to the man and woman of inquiring mind, lovers of truth and students of nature, especially those not satisfied with the unreasonable, to all of these this little city in white is a beautiful haven of light, the home of Spiritualism.

Here at Lily Dale we meet all classes of men and women from the profound philosopher to the man of limited knowledge, rich and poor. Nearly all bent on the same errand of enquiry here at Lily Dale are taught and can be heard as well as seen, about everything known and written along the lines of spiritual philosophy.

Here are engaged the best of lecturers and psychics known to the world and anyone coming here for a season with an honest endeavor cannot possibly go away unbettered if not made a convert to the truth of the after life, such a thing would be almost an impossibility.

This little town is fairly impregnated with facts that cannot be gainsaid. Thousands there are who will substantiate this, the most skeptical are often converted to the truth of Spiritualism by the tests given them here.

In coming here every one is struck with the beauty of the place and its surroundings.

Stepping from the train at the small station the first that greets the eye immediately in front and looking east is a thick growth of woods stretching north and south half a mile with here and there bits of houses peeping out, looking to the north and south spread out mirror like are two large sheets of water that in the sunlight look like silver.

Beyond and stretching miles away we see the rich grain fields, turning round looking west is a great wall of beautiful hills reaching up some 200 feet and sloping gently back half a mile covered with woods and grain fields occasionally dotted by homesteads, the whole forming a most beautiful, quiet, restful picture.

You now follow the throng ever coming and going during the camp season—a short walk on the road to the grounds, passing over the iron bridge that spans the little stream that connects the two lakes and you are at the gates where you purchase your 15c admission ticket and pass it to Mr. Johnson the genial gate keeper who for 20 years has stood his post.

To the right and close to the gates is the camp and post office, telephone and telegraph offices, adjoining these are meat and provision stores, restaurants, next The Sunflower printing establishment.

Fronting these is Caldwell Park at the south corner of which is the residence of Mrs. Abby Louise Pettengill the president of the City of Light Assembly.

To this lady is due principally the present high standard and splendid condition of affairs prevailing at this camp. Being a person of means and refinement she has and is giving her time and means in the uplifting of the cause.

Too much cannot be said in her praise. She has won the heart of

the campers in endeavoring to do the best she can for its good.

Facing Melrose Park along Cottage Row are many costly summer houses and is also the large auditorium where are given two and three lectures daily during the camp season.

At the north end of this avenue is Lincoln Park in the center of which is Maplewood Hotel, a large four story building owned and managed by the association; there is also at the further end of the park and Cleveland avenue a large bowling alley, bathing house and boat house, here is also situated and owned by the society the water works and electric light plant.

Returning along Cleveland avenue is the Library of 2000 volumes and Library Hall where lectures are given and classes taught in the occult sciences.

Back further is Lyceum hall, school house and dance hall for the teaching of the young.

There is also a large livery conveyance and fire engine on the grounds.

At the present time there are over 300 cottages, about 60 of which are occupied the year round.

On the lake are several electric launches, a small steamer plying between the camp and the town of Cassadaga, also several small boats.

This little city of 25 years has grown from out a dense wood, so thick it is said that a team of horses could not enter.

The first meetings were held in a bough thatched auditorium, then came the canvass tent until now we have a beautiful little city, entirely enveloped in a maple forest consisting of 40 acres streets and avenues running at right angles.

Leases for lots 40 x 50 feet are given by the association for 99 years at \$5.00 per year rental beside the state and county tax which are trivial.

In speaking of the class of campers it is needless to say that you are made to feel at home at once, genealogy and good will towards all is every where shown and felt.

There is no necessity for police protection here at least while the camp is in session, doors and windows are always left open. There has never been but one arrest made since the camp was opened and that was for disturbance by an outsider.

There is no liquor allowed, bought or sold in or about the grounds except that used for medical purposes.

Speaking of honesty, the writer will relate an instance that occurred here last year, a lady wished it announced from the rostrum that she had lost her purse. The chairman, Mr. Barrett, informed her it was at the office. She remarks O, dear! must I go and get it.

These occurrences are common I am told, as for thieves and tramps they fear and never molest here, they fear the spiritual camp grounds.

The first sounds from the camp that greet the ear on your arrival are the strains of beautiful music from a splendid 10 piece band engaged during the camp season.

For the benefit of the stranger camper and mediums, meetings as of old are held in the thick of the forest at the north end of the camp 3 times daily, weather permitting.

These meetings are principally held to convince the stranger as they are wholly conducted by the mediums, consisting principally of test work and the development of their psychic natures, here is where the eyes and ears of the strangers are opened and the cobwebs of the thought cells brushed away and started in motion—laughable sometimes are the tests given by the younger mediums; while the older psychic

often bring tears and joy so strikingly true are they given—these meetings are highly enjoyed. This place was named Forest Temple.

The auditorium situated in Melrose Park and facing Cottage Row is a large wood gravel roof structure three sides which are open and provided with canvass curtains open always in desirable weather.

It has a seating capacity of 1,000 and standing room for as many more, but is known to have had inside and out upwards of 3,000 persons, filling the entire street and porches of the cottages on Cottage Row facing the auditorium many times on state occasions.

Here from this rostrum some of the best minds of this country have poured out their thoughts of wisdom in eloquence.

Men and women imbued by the spirit and God given powers of wisdom have held forth here and given the world thoughts enjoyed today, not only by Spiritualists but by men and women in all the broader walks of life.

Spiritualism is not confined to any creed or dogmas, it encompasses all that is of the mind and advocates spiritual growth thru evolution on and up.

Here such minds as Robert G. Ingersol, A. B. Richmond, Gov. Safford and Congressman Joe Sibley of Florida, Ex-Gov. St. John of Kansas, Rabbi Weil of Pittsburgh, Judge R. S. McCormick, Sam Jones, A. B. French, Elbert Hubbard, Henry Frank, Paul Tyner, Isabella B. Hooker, John Sobieski, Anna Besant, Anna H. Shaw, Rev. Morgan Wood, C. B. Paterson and others. I might fill columns with names of men and women high up in the walks of life but space will not permit.

In looking over the program for this season beginning July 14th and ending Aug 3d, space is too valuable in this most liberable free thought, and broad minded paper to be given in detail, for this already lengthy article.

Suffice it is to say contains some of the very best speakers and test mediums now before the public, we will however give a brief account from the opening lecture by Carrie S. Twing, this lady is one of the oldest spiritual lecturers in the field, always good and too well known to need of further comment here.

She was followed on the 15th by Mrs. Judge Annette J. Pettengill of Boston, this lady is rarely gifted, excellent as lecturer, test medium, solo singer and psychometrist, comparatively new in the field, she brings new thoughts and ideas, and by her winning personality, songs and strong psychic power captivated the entire camp from the start.

On the 16th Mrs. C. Fannie Allyn of Stoneham, Mass., manager of the lyceum at Onset Camp, paid us a visit, here we have one of the brightest, wittiest lecturers known to our ism. This lady bubbles over with wit that constantly keeps her hearers to the exploding point and good humor. She left for home on the 22d, how we all dreaded to see her go with the lump in our throats we cheered our goodbyes, she waving her farewell as the train rolled away.

On the 17th Dr. John F. Geddes of London, Eng., Universalist minister and teacher of spiritual philosophy gave us some excellent talks, having spent over 40 years in the study of the occult forces is very proficient along these lines.

Next Dr. H. P. Oliver of Philadelphia, Pa., who has written a work of 350 pages on theosophy and kindred thoughts of value to those so interested, gave us a very interesting talk.

As to test and phenomena mediums, the camp and woods are full of them, many worthy of note, did space allow, "conditions are such we do not get names".

This afternoon Cora L. V. Richmond arrived and gave us from the rostrum an answer to the question "The future of Mankind" her prophecy based on the past was masterfully handled showing her great knowledge of historical data.

Mrs. Richmond is one of the oldest and commanding lecturers on Spiritualism living, she is to be with us but a few days.

Sunday the 23d, Mr. J. Clegg Wright follows. Never to have heard that profound master of knowledge the spirit of John Shaw thru the personality of Mr. Wright is to but half understand the phenomena of trance speaking.

We do not understand it but see it in its highest conditions, here you hear the eloquent language and profound knowledge of spirit of John Shaw given thru a cultured brain making it possible for the scholastic spirit entity to manifest its self thru an organism equal to its own, and the writer has yet to note the difference between John Shaw the spirit, and Clegg Wright the mortal man, excepting that Shaw holds forth in a sitting posture and closed eyelids, while in our earthly brother we see the penetrating, faraway look, graceful gesture and easy stride of the orator and teacher when holding forth besides the keen wit and cutting sarcasm of the gifted Mr. Wright.

As to Prof. Wm. M. Lockwood who has just arrived, Spiritualism without a Lockwood! Well hardly, Mr. Lockwood is a scientist, an M. D. and a gentleman, one who has sacrificed remunerative positions to the cause he loves.

These two men Wright and Lockwood, not forgetting others have done much to enlighten the masses in this new ism as old as the world and known to man since Plato's time.

The speakers yet to follow are Thos McClary, M. B. Little, Susie C. Clark, Laura G. Fixen, Mrs. R. S. Lillie, W. J. Colville, Wilson Fritch, Susan B. Anthony, Anna Shaw, John W. Ring, Geo. Littlefield, B. F. Austin and Lotta P. Cheney together with excellent platform test mediums, all of which may be seen and heard for the great sum of 10c per day, with concerts all thrown in.

Spiritualism is expounded here at Lily Dale as no where else and is sending out its rays of thought to all the civilized world, may it long continue in its good work, enlightening and lifting benighted humanity out of superstition and darkness into the light and truth of this beautiful knowledge, however the writer ventures to say that Spiritualism has already penetrated every corner of the earth that should every camp meeting be wiped out.

Spiritualism could not be obliterated at this time, the present psychic conditions of the human mind has and is evolving into that higher state from which there is no return, it is but 57 years old this new ism, but look about and note, everywhere the progress wherever it becomes known, all dogmas give way to this truth of truths, beautiful, satisfying knowledge.

H. L. TOBIEN.

Cleveland, O.

The rivers of Central Africa are drying up at an alarming rate, according to Lucian Fournau, the well-known traveler, who made many accurate measurements in 1893 and 1894. Steamers of the Niger Company can not go to Djebba as they did easily fifteen years ago, and many islands that had to be periodically deserted by their inhabitants are no longer visited by floods.

Vacation Places.

Select a place for your vacation from the list of hotels, farm homes, camp sites, etc., in the Lake Shore's book, "Quiet Summer Retreats." Any D. A. V. & P. agent will give you a copy, or apply to A. J. Smith, G. P. A., Cleveland, O. 220-31

Intellectual love beautifies the spirit or mind—the external. Heart love beautifies the soul—the internal or divine nature of man.

PSYCHICAL.

NEIGHBORS BUT NOT SPIRITS.

BY CHARLES DAWBARN.

There is something fascinating as one watches the ever changing forms evolved by the turning kaleidoscope, from its pieces of colored glass. A brilliant shape appears and then disappears. It seems a lesson in creation followed by dissolution, but of form only, for the raw material remains unchanged. It is really but a simple lesson in optics for the schoolboy, a lesson gathered through one of his five senses.

The philosopher presently drops the instrument and constructs a mental kaleidoscope that works outside and beyond his mortal sense limit. He calls his raw material "ether," and as he watches he discovers that, like the child's toy, if it is kept moving forms will appear and then disappear, leaving the ether absolutely unchanged by the process. He has neither sense nor instrument by which he can reduce the whirl in the ether to a cold-blooded scientific fact, but, all the same, his mental manhood is almost unlimited in its power, so he constructs for himself a deductive universe, and that is how the "unit" happened to be born.

Nobody ever saw, or ever will see a unit with his mortal eye. Still that unit is wanted so badly that science accepts him as an illegitimate child of nature, and therefore not really entitled to be called a "fact" but capable of being brought up and trained to be useful around the house. The poor little unit is presently placed out to board in a molecule family, and thereby becomes a fairly respectable citizen of the scientific universe. And there I am going to leave him, for this is not going to be an essay on "the art of creating units out of the ether, and the consequences thereof." I just wanted an excuse to go on and be as deductive as I had a mind to, so if the scientist objects I shall just say "unit" whereupon he will subside.

The unit is accepted today because, if you are really smart, you can imagine him as doing almost anything you want him to do. He dances, or he would not be a unit. A unit who does not whirl about has gone to his own funeral. But if it is a slow dance he is quite a different unit to what he is when he starts a hornpipe. Every unit is a bundle of energy with a light fantastic toe of his own, and according to the dance the scientist christens him light, or heat, or magnetism etc. And in these later days a very great scientist, watching him through his mental microscope, declares that every unit is a center of force, and just dancing himself down into a speck of solid matter. All of which is "deduction" with a vengeance, and I could not do any worse if I tried to—at least I think not—but I am going to try—real hard.

We all know now-a-days that every mortal sense has its rigid limit. What we have not known, or thought much about, is that the mind has its limits too. And just as mortal sense is perpetually getting into trouble through its own limitations so we find "mind sense" getting itself twisted, distorted, colored and suggested as it tries to tell its tale through mortal brain. And just now I am thinking a great deal about these physical and mental sense limitations because thereby, seem, to me, to hang tales of interest to every reader.

If we start with the "unit" we can know, even by thought, no more about it than our mortal brain can express. But when it has become a piece of a molecule we begin to recognize it, and give it names. No matter whether we christen it carbon, hydrogen, oxygen, or even radium, we perceive it is the found-

Continued on Page 4.



PUBLISHED EVERY SATURDAY BY
THE SUNFLOWER PUBLISHING CO.,
 Lily Dale, N. Y.

Entered at Lily Dale, N. Y. as second-class matter.

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ADVERTISING RATES:
 1/4 inch, one insertion, 40c; three insertions, \$1.00.
 1/2 " " " 75c; " " " 1.50.
 1 " " " 1.50; " " " 4.50.
 Reading notices, 15c line; 20 lines, 10c a line. Discounts for Time and Space.

REMITTANCES.

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 A. F. MELCHERS, ASSOCIATE EDITOR.

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UNIVERSAL LOVE.

All feeling or emotion begins in sense consciousness—rising from what may be termed sensual or animal love (using the term in the generic sense of life or first cause) to human or heart love, and up to the purely spiritual—sensed in the breast as anger is, but in place of the grating or harsh influence that the latter occasions, is sweet and soothing, uplifting and exalting comparative to its force or volume.

Ancient mediums denominated this the Divine Afflatus as though it were a special privilege to have poured into one. It is not a matter of injecting but of attracting it from Nature.

Nature is universal love—at least, that is the sense-consciousness or general vibration inherent in it.

But Nature, like man, has a material and a spiritual end, i. e., a dual consciousness, which may be termed matter and spirit for form's sake, though they are never separated—no more so than the soul of man will ever be from its material end, the spirit body, which is but refined matter.

Now, the aim of man is to rise above his material apportionment—either by a refining of the whole of his spirit body to enable it to vibrate in unison with spirit uninfluenced by matter or develop a soul-force consistent with this—superior in motion or vibration to that of its material end—the animalism or passions, unspiritual habits, anger, jealousies, prejudices, feelings of resentment and other such traits inherited from our ancestors—the brute and the savage.

When soul life begins that leads up to man is beyond mortal ken—and will continue to be until we are enabled to analyze matter in its highest state of refinement. But the individual may obtain an approximate idea of his own origin or combinations which brought him into existence, by self-analysis.

Self-study is the only means of proving or disproving unconformable theories to us. If you cannot understand an assertion made in good faith by intelligent people refer to your own book of life for information. But do not let your prejudices or pre-conceived opinions act as judge. They, like personal feelings in a medium will prove a bar to the truth behind them.

The absolute or spiritual understanding of a truth rests in its cause and the cause within us. It is only a matter of finding it. Self-knowledge is the only road towards it—self-control the victor thereof.

But self-control depends upon the force or volume of the love-principle or soul we can inject into the task undertaken—also called will, its manifestation being such. But love being the creative force or life-principle of existence is also man's primum mobile in all he does, however expressed.

Hate is love, only reversed in its movement—vibrating towards matter instead of spirit; and adding material impetus to itself comparative to its intensity or time allowed to run riot. A 20 year prejudice,

for example, cannot be overcome in the "twinkling of an eye", for it has made of itself a force or law within the operator that requires an equal volume of force to reverse or neutralize. Thus the difficulty of overcoming old prejudices. But the desire to do so already allays their activity or motion in a material direction, while forgiveness, charity and reasoning against them add or inject spirit into them and may thus neutralize (spiritualize) them in one-fourth the time that it took to create them.

In comparison to the percentage of spirit over matter thus injected into any evil, discord, vice, ruling passion it becomes a virtue, gift or talent. Genius is therefore nothing more nor less than some phase of intemperance in the love-principle spiritualized—whether as an inheritance of the present or past. Let anyone undertake to root out an evil habit or passion that he knows himself to have; or a prejudice, feeling of resentment, or other unspiritual propensity, and he can readily prove this to himself.

Spiritual gifts are thus spiritualized animal or human proclivities, each one characteristic of its fountain source—mild, powerful, peculiar, strange, interesting or useful according to the nature of the evil that was.

That out of evil comes good is a truism, but we must convert it ourselves. Nature has no free gifts to bestow. She gave us the implements to work with and we must do our own gardening. That life-spark termed love is the result of the harmonious interblending of spirit and matter, and contains the essence of all life. It gives us intelligence, a free will and love. As we exercise these negatively or positively; i. e., materially or spiritually, we come in rapport with material or spiritual things and continue to do so after death according to the balance in favor of one or the other.

To overcome matter is thus the aim of mortal life—that is, the sensations and impulses of a material nature and substitute them with those of a spiritual nature. In other words to convert jealousy or prejudice into tolerance, hate into forgiveness, intemperance and lust into their opposites, though self-denial in the latter is already a combat against them which generates its own force or law that becomes a virtue per se, with effects that partake of a talent. Such a talent exercised increases its growth and neutralizes the animal or material effects of its opponent all the more rapidly.

This is overcoming an evil by a virtue, distinct from the evil itself, though the majority of unspiritual forces or life-principles are neutralized by conversion—turning evil into good.

Vanity and conceit, for example, are love turned to self exclusively; but when one becomes intensively to exemplify itself outwardly it is either ridiculed into silence which brings the possessor to self-reflection or it forces him to prove his claims in an acceptable manner. By so doing he neutralizes the evil by good to others.

Such a neutralized or unspiritual force spiritualized becomes a virtue or talent that vibrates in unison with spirit or Spiritual Nature, the future abode of those who have developed a sufficient volume of spiritual power in their composition to rise above matter or the earthbound condition.

Now, consider every characteristic, study its tendency and let reason or conscience tell you in which direction it is wafting, and correct it if not right—applying the Rule of Justice or Humanity to the analysis.

This is one method of self-study, while correcting the evil constitutes the development to follow. But many have passions that need as much combatting as a storm, and can only be allayed with repeated efforts, accompanied by pain, trials and heartaches that would make death a welcome guest under circumstances. But either would obtain out of the body—only in a different form and perhaps acuter, inasmuch as the physical body is a protection to the spirit from the intensity of Universal Law or Love on all discord, whether in man or material nature, and sensed most by man because self-conscious. Spirits out of harmony with Law exemplify this constantly by haunting mortals in order to come within range of their physical protection. To admit such unfortunates is therefore always a kindly act, and which good

rapports with Universal Love and is its own protection against imposition and arbitrary control (obsession). In fact, there is no obsession unless there is some weak spot in the mortal which controls him, like the passion for drink or an unspiritual passion that vibrates more actively in favor of matter than it does of spirit.

But self-control in secret vice is as effective against being arbitrarily controlled by spirits as the same is in open vice against being controlled by mortal law—the only difference being that we cannot hide from the spiritworld what we can from the mortal world, and is another instance where the physical body is a protection against the law's severity.

But love being this law, the soul exemplifying it is its protégé and has its protection from both imposition and injury—meaning love that is above sense and self.

Spirit (Spiritual Nature) is the realm of spirits in the positive condition—those who have attained the perfect transition, a superior spiritual vibration over the material or have risen above matter (material nature), and from whence we receive our light and comfort or guidance. And although this realm represents love, inasmuch as it requires love to enter it, still it is not the law. With all its grandest of truths and powers to make and unmake nations the individual, whose heart is right and is not satisfied with the treatment accorded him from this realm, can ever appeal to this Law, this Most High Court of Justice and obtain redress in the form of guidance by INTUITION—heart-inspiration—or as a sweet sense of spiritual love that carries a guiding light in its downpour.

Universal Love is this Law—God so-called, and constitutes the Father in Heaven to which all may pray in the spirit of love or with pure heart and pure intentions. But all may not sense this "divine afflatus" accompanying the heart inspiration, because it may be due to a phase of mediumship; but all can be assured of an intuitive response sooner or later if in the least impressionable.

God is therefore not a myth, so far as a superior intelligent loving ruling power is concerned, whatever form or conception it be given. It is the HEART that appeals and when it does so in love it will find a heart principle in Nature that responds—this being omnipresent, and constitutes Universal Love.

Faith, so-called, may be considerably a matter of superstition, but a touch of the real thing engenders it noliens volens, for this converts it into quite a palpable fact to the experienced, though it must ever be regarded as a matter of faith to one unable to appreciate it thru lack of personal experience. But the heart or soul once touched by the purely spiritual of love, is not far from experiencing a touch of that which is the cause of all life—call it what you please.

OUR IDEAL.

As well as we can speak wiser than we know or act wiser than we intend, we can think better of a man than he is—CREATE AN IDEAL. But the best ideal we can create to our liking and mould to order is the one under our immediate supervision—SELF.

PERSONALS.

Inquirer—The body often senses old passions after the spirit has overcome them because it takes a little time for the body to free itself from the impurities thrown on to it by the spirit. Nor can flesh attune itself to the requirements of the new spirit as fast as the latter can unfold under spiritual guidance.

Too much opposition directed against one mind finally arouses antagonism as its defense—even tho' initially invited by its own opposition in some manner. Human pride is a strong barrier against acknowledging our errors before the public.

We all reach the same goal in the end, only that some make themselves disagreeable along the way, and have a comparatively harder road to travel.

The next much needed reform will be in life-insurance. After that the peace negotiation.

Some are happy in being mean or antagonistic to those around them.

PSYCHICS.

Fear creates suspicion.

Imagination is often spiritual realization.

Self-communion leads to self-knowledge.

Living on past glories is like trying to still a craving or an appetite on an illusion.

Reason should govern the affairs of the body and mind (the spirit); and love should govern those of the heart and soul.

Selfishness is the effect of a perverted conscience.

If compulsory education is good for innocent children, why not for ignorant adults?

The heart that cannot be moved by tears needs sympathy, for the spirit of love has not yet been awakened in it. Heart-created tears are pearls from the river of life.

The same opportunity seldom obtains twice.

Abuse a tender heart, and, like delicate clock-work, it gets out of order.

We understand those best with whom we are in nearest sympathy. Love is the principle that finds causes, whether in man, matter or spirit.

Being unhappy after a love quarrel is because the momentary angry vibrations are reciprocal. True love is very sensitive to discord, being man's nearest approach to God or Universal Love.

We oftener disagree with those we like than dislike.

Bodily Management.

J. M. HOLADAY.

Time lays his burdens
 Gently on the head of those,
 High minded ones, who love the
 truth,
 And follow her high lead.
 Gentleness and truth their companions are;
 Sweetness and light.—Charles E. Perkins.

The well know nothing about the sick. Even the invalid knows but little about self-management.

The let alone treatment was evidently discerned by hippocrates, nearly 500 years before Christ.

He also observed the effects of hygiene and climate on the human body.

A climate that keeps people indoors during long spells has swept away the bulk of the Alaskan and other hyperborean tribes.

Chronically ailing organs can never be perfect again; cannot endure hardship or any continuous exertion.

Gloom and infirm memory indicate a prostration of the aura that surrounds the head. To rub the top of the head with a handkerchief brushes off dead magnetism therefrom, which the brain has passed

out but cannot altogether shake off. The barber does it for many.

The body is revived by sight-seeing, talking, and by social parties and public meetings. An hour's reading arrests an illness.

Mental activity relieves the sorrowful. Invalids have active minds, and have produced extraordinary literature.

Public meetings are healers, by attracting the mind outward from the body. Railway trips of a few miles do the same. Religious meetings, especially of the social kind, are grand healers.

Courage is increased by strong finger nails and by an abundance of hair.

A large forehead indicates prominent and well protected nasal cavities—also large self-consciousness. A conspicuous nose or brow reveals strong nasal cavities, but not so much immunity from nasal ailment as the big forehead confers.

The primary mind is in the abdomen, the dream mind in the breast, and the self-conscious mind in the forehead.

The primary mind aids the upper ones by impulses. The dream mind senses things, and chooses and dislikes. The conscious mind decides.

In an extraordinary case of osteomalacia, or softening of the bones lately brought to the notice of the Paris Academy of Sciences, the patient had shrunk in ten years from a height of five feet four inches to three feet two inches. While all previous cases have had a fatal termination, this man at last accounts continued in fairly good health, though with no prospect of recovering his original height.

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 I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage,
 I am very truly,
 HENRY P. ARCHER,
 Supt. City Public Schools.

ADDRESS

A. F. MELCHERS,

Lily Dale, N. Y.

LILY DALE NEWS.

The City of Light Assembly opens Friday, July 14th, and closes Sunday, Sept. 3d, 1905.

CAMP JOTTINGS.

Sunday morning, the beginning of our camp week, opened with the same fine weather that characterized the previous week. The N. W. Orchestra initiated the day with its regular semi-daily open-air concert, followed by regular services at the auditorium.

After the preliminaries of opening the services and a song by Miss Edna Grant, Mrs. Cora L. V. Richmond selected for her subject of discourse "Passing Events from a Spiritual Standpoint."

She began with an interesting philosophical dissertation on causes, remarking that, as visible nature is only a portion of the whole, the manifestation is only a part, of the sequence to follow—that all causes of present effects lie behind and within man—that death is the greatest benefaction of nature, for it makes room for the real life. War, she says, is not a cause, but an effect—that in the Orient being the result of many centuries of oppression. That in Japan it is quickening a new power—that Russia is on the road to become a republic—that instead of a yellow, we have rather a white peril to fear. Furthermore, these passing events from a spiritual standpoint, point to a free India some day; still greater liberty for Italy, and a big chain of sister republics around the world. Reconstruction she considered as natural as destruction—that many would like to be freed but are not ready, and some never get ready. It is however better to give up life for a principle than hold it for a dollar. But principle, like religion, can be no better than we are. The Sermon on the Mount will be a dead letter until accepted—so the Declaration of Independence will be until carried out. The future therefore depended on the causes in the present, and on which we must largely base our predictions.

After the discourse she gave a poetic improvisation of "The Temple of Peace," the subject given by the audience.

In the afternoon Prof. J. Clegg Wright occupied the rostrum. As a prelude to the discourse he said THOUGHT WAS KING. This also furnished the basis for his main discourse, which was as usual of a high order, and from which a synopsis can hardly be made without marring it. But some of the thoughts were: Liberty without intelligence is social suicide; the greatest despotism is undeveloped thought, which intelligence destroys.

The masses lack reverence for the truths of nature. The locomotive has done more for the human race than all the parsons that ever lived. From the inner the outer is made beautiful.

There is a father that is shaping the destiny of man. Mind is the successive activities of a relative consciousness. Imagination is an attribute of the objective mind. Genius always shines brightest when polished by education.

The dark ages were not so dark—only the imagination was shackled. The first phase of imagination is intuition, tho is not deduction, nor a function of human reason, but is truth sympathetically transmitted from one plane of consciousness to another. The triumph of nature's powers will assert itself thru mediumship. Mr. Wright's peroration to the whole, was, as usual, a masterpiece of eloquence.

Miss Chandler regaled with a solo on this occasion, exemplifying a well trained and powerful voice.

Mrs. Annette Pettengill closed both services with spirit messages.

Monday was conference day at the auditorium, while the evening was devoted to progressive eucure and pedro, in which a large party took interest and enjoyed a very social time.

Tuesday Mrs. Richmond again addressed a large concourse, as usual, taking her subjects from the audience.

Among the slips handed in and read off by Chairman John T. Lillie were:

Please explain the phenomena of

the spirit while the body is still alive. Does the ego leave before death. What is the difference between the mind and the spirit, and the spirit and the soul?

Being questions often asked, and readily within range of Mrs. Richmond's inspirations, she wove an instructive lecture from them; and while gratifying the soul cravings of the searchers after such truths, she also made it interesting enough for all to find food for thought from what was given. An improvisation on the "Great Hereafter" closed her engagement with the Assembly for this season.

Mrs. Richmond also held class meetings while here, that were well attended and gave general satisfaction.

Prof. Wm. Lockwood and J. Clegg Wright also opened their class meetings, and met with the usual popular attendance, that seek these two intellects for light on the higher spiritual subjects.

Wednesday was Mr. Wright's day at the auditorium. As an invocation he made quite a long review of the present status of Spiritualism, calling attention to some of the inconsistencies manifest in our ranks, and the degeneracy of the cause in some quarters on account of the enthronement of ignorance and illiteracy in place of an educated mediumship.

He also touched upon the injury individuals are doing to such places as this by uncharitable gossip and disapprobation of things around them by which they are injuring themselves at the same time.

He favored a root and branch severance of all the incompetents, unprincipled and obstructionists in Spiritualism, upon which he felt assured a better day would come.

During the interval between this and the discourse Miss Edna Grant sang a solo.

Mr. Wright's discourse was an effect of John Shaw, who put his medium into trance, and then delivered a fine philosophic dissertation based on his own life, but consistent with the aforementioned, and was highly interesting to those who had never heard Mr. Shaw's history.

Both of Mr. Wright's efforts were frequently applauded. After the same Mrs. Pettengill gave tests.

But preliminarily to either, Chairman Lillie made the following announcements: Prof. Wright's class meets at the Octagon every afternoon at 4 o'clock. Forest Temple meeting every day at 4 and 6:30 p. m. Thought Exchange at Library hall every evening at 8 o'clock.

A dance at the auditorium concluded the day's program.

Thursday morning dawned cool but clear—warming up, however, as the sun shed his genial rays over the Dale and into crevices where naught else can penetrate—except the soul's rays. But this being Miss Susie Clark's day, whose soul is all sunshine, the sun would think its duty undone if he did not do his best.

The afternoon service at the auditorium was marked by good attendance and eager listeners for the spiritual crumbs that all knew were to be expected.

Miss Clark's subject of discourse was "Fetters that Bind."

She introduced it by referring to an Italian brotherhood, whose purity of lives, enabled them, by going into the silence on occasions, to do wonders in absent treatment and projecting their influence for good on measures that were for man's benefit; and then commented on what they termed FETTERS on humanity. Among the latter was a misconception of God and lack of brotherhood in man; the error of living apart from the divine life energy, the consequence of which was lack of health and contentment. But to undersand the deity, the divinity in man must be brought to the fore.

Man must grow into this trust by trying to be as good as he thinks God is. Other fetters to man's spiritual unfoldment were to set up his own standard of right and wrong, and then demanded that others believed as he did.

She then considered the many reform truths existant and wondered why they were not all taught by Spiritualism—or were Spiritualists satisfied with a limited supply? How can we advance without an amalgamation of all truth? Only when not satisfied with our own are we

prone to criticize the belief of others.

The hautiness of believing "I am holier than thou" was given interesting consideration. Personal pride she thought an innate sentiment for use, but to abuse it was a fetter of iron to the soul—that intellectual pride is a potent bar to advancement, as it narrowed mental environment—that to "become as little children" was a warning against it, and that humility was the gateway to spiritual growth.

Among other fetters to the latter were self-love; to live for the pleasure of time and self; inordinate self-esteem or egotism, and envy; animal appetites controlling; worry—to suffer tortures from things that never happened; fear, the tap-root of all worry; to be satisfied to remain in ignorance by believing we "know it all."

With such fetters we are bound, and the only remedy was to overcome them; for as the sun rays may find every crevice and shed its light into the same, the soul beams may penetrate the darkness of our own lives and show us the way out.

Thursday at 7 p. m. the City of Light witnessed another flag raising. Fronting the lake near the ticket office a pole had been planted to bear a large national flag which may be seen from the depot. In ceremony thereof a large concourse had assembled to bear testimony to the same.

When Chairman Lillie gave the signal for the raising the band struck up "The Star Spangled Banner," whereupon Mr. A. B. French addressed the assemblage in a fine discourse upon the colors—its origin, its services and its duty. He touched the hearts of many as the pearl drops therefrom thru the eyelids betrayed. When through, the band played "America" to which the entire assembly added voice, and then dispersed for a "Happy Greeting" all around.

Friday morning after the usual open-air band concert the Children's Lyceum had its parade prior to the exercises at the auditorium. From the attendance of the Friday before there was a marked increase in numbers—very encouraging to the leader and teachers.

At 2:30 Prof. J. Clegg Wright again spoke—his subject being "The City of Light." It proved a highly philosophical dissertation, worthy of a Bacon or Shakespeare and too lengthy to even attempt to present it synoptically.

Friday evening from 7 to 8 the N. W. orchestra discoursed its sweetest music at the upper band stand and was listened to and applauded by hundreds.

At 8:30 there was an entertainment of moving pictures—stereoptican and vitascopic views—at the auditorium. Many attended, and all declared it a fine show and worth the admission fee. Among the scenes presented were the Great Train Robbery and the Lost Child—both thrilling and pleasing exhibitions.

Saturday morning band concert and conference; Saturday afternoon Miss Susie Clark spoke at the auditorium. Her discourse was as usual instructive and spiritual thorough-out—her appearance unassuming, modest and spirituelle. Saturday evening closed the week with the regular dance at the auditorium, attended by upwards of 800 people.

NOTES.

Don't forget the German meetings.

Miss Susie C. Clark, one of our assembly speakers, and Mrs. Rose B. Helm, a SUNFLOWER contributor, paid their respects to our editorial sanctum.

G. L. Campbell of the Kingsman, O., News, who is visiting the Assembly was a pleasant caller at THE SUNFLOWER office.

The Assembly grounds are gradually filling up, as may be best noted on dance nights, when the auditorium is crowded with a like number on the outside looking on.

The young folks (and a number not so young) are enjoying the dances to the utmost and they are well attended. Wednesday and Saturday evenings in the Auditorium and Friday evenings at Shady Side Park with dancing school in the Octagon conducted by Earl Keeler and at Shady Side Park conducted by Mrs. Grac Champlin.

Mrs. Louis Duhl from Elmira, visited Lily Dale on her way west. She is a delegate from New York State to the national convention at Minneapolis.

Prof. Lockwood is having large classes in the parlors of Mrs. Mulhauser and is demonstrating some great truths basic to the spiritual philosophy. Do not miss this free course of instructive lectures.

A feature of the present week will be the "Surprise Minstrels," conducted by E. M. Bonnell. They will be mostly female minstrels, and their doings will take place in the Auditorium Friday evening, August 4th. 40 typical darkies. Attend and see if you can guess who they are.

Among the mediums who have arrived or whose names were omitted in previous lists, are DeWitt C. Hough, Laura E. Conklin, Mrs. E. J. Demorest, Mrs. A. J. Duff, Estelle F. Bailett, Mina S. Seymour, Etta Roberts, Mrs. Mayer, Celestia Warner.

At Forest Temple last Monday Mr. Larson gave a number of astrological tests, which were claimed by recipients to be very accurate and convincing in favor of that now popular science known as Astrology.

Miss Carrie Twing Howard, who conducts the Lyceum, is entitled to the credit of drilling the participants into the perfectibility of the parts enacted by them at the Friday evenings entertainment. Her modesty prevented mention of this in the report thereof.

THE MAPLEWOOD

is quite a center of attraction this season. The lack of gatherings on the "Philosopher's Corner" will probably be made up as soon as the "philosophers" arrive; but on the northeast side can be found the "Knocker's Corner," presided over by Tom L. Davis, who is usually enthroned in the bootblack's chair. Inside all is bright and inviting, and landlord Chas. A. Terry assisted by Mrs. Terry is doing all that is possible to cater to the comfort and pleasure of the guests.

CORRECTION.

Thru gross oversight on the part of the writer the name of John T. Lillie should have had space in the article of this issue, "Sights at Lily Dale". A worthier chairman could hardly be secured. For tact, geniality, courteous treatment, and for his musical ability in enthusing life to the audience this gentleman deserves notice.

H. L. TOBIEN.

A supply of Dr. Bland's book, "In the World Celestial," has been received and placed on sale in the "Pagoda," at the net price of one dollar. It is the 4th edition and has an elegant full page photo of the heroine "Pearl" from a spirit painting, executed recently in the presence of Dr. Bland and his wife. It is a marvelous picture of the beautiful heroine of a real love romance of two worlds. The book, however is far more than a story of love which budded on earth and blossomed in heaven. It is a revelation of scenes and conditions in the spirit world which is realistic and intensely interesting and instructive.

Report of Anniversary Dance.

The Following is the receipts and expenditures of Anniversary dance: Donations and receipts

from dance	\$25.95
Music	\$ 7.00
Flowers	2.00
Hams, butter, etc.	4 90 \$13.90

Balance in treasury \$12.05
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PSYCHICAL.

(Continued from Page 1.)

METAPHYSICAL.

Conducted by EVIE P. RACH.

EAST UNTO EAST.

Up from the sea bound the welcoming waves,
Unto the sea yields the land;
Life is aloft seeking life that's a creep.
Waking to frolic and dropping to sleep
In wind-moulded hollows or shell-crusted caves,
Here on the mist-shadowed sand.
Hills flung apart as an opening door
Show us the way of the sun—
Blossom on earth but a flame in the skies.
Burrowing gold to unsatisfied eyes—
Now East weds the East and the West is no more!
What worlds are there left to be won?
—Woman's Tribune.

THE NEED OF THE HOUR.

Fling forth the triple-colored flag to dare
The bright, untraveled highways of the air.
Blow the undaunted bugles, blow, and yet
Let not the boast betray us to forget.
Lo, there are high adventures for this hour—
Blow the undaunted bugles, blow, and yet
Tours to test the sinews of our power,
For we must parry—as the years increase—
The hazards of success, the risks of peace!
What do we need to keep the nation whole,
To guard the pillars of the state? We need
The fine audacities of honest deed;
The homely old integrities of soul;
The swift temerities that take the part
Of outcast right—the wisdom of the heart;
Brave hopes that Mammon never can detain,
Nor sully with his gainless clutch for gain.
We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august
As the white vigil where the angels kneel.
We need the faith to go a path untrod.
The power to be alone and vote with God.
—Edwin Markham.

SOUL CULTURE.

In these latter days of materiality, when the old law of self-preservation has been converted into a law of selfish acquisition, it is perhaps well to institute a new law of self-preservation for the benefit of sensitives or those sensitive to psychic influences as a protection against iron-clad consciences, that seem to control the world just now. It is a well-known fact that the soul or spirit of man has a consciousness independent of its exterior nature. It is also generally known that we feel more than we dare express—know more than we dare tell. But all do not understand the nature of their feelings—have not received a systematized education concerning them. The following little hints may serve as an aid to such, who sense these occult influences or vibrations yet do not understand their purpose:
Feeling dull, inanimate or wearied by the presence of a person indicates sensuality above intellectuality—animal vibration stronger than soul vibration or reason. But feeling inspired, animated or mentally active bespeaks of the opposite.
Feeling restless, disturbed or disquieted points to animal volition above spiritual vibration—arrogance rather than humility.
Feeling oppressed indicates that animal emotion is more readily incited than love—spiritual emotion. And feeling irritated, provoked or

angered in the presence of such, betrays deceit or selfish intentions.
Love never tires, but has a cheering, healthful and benign influence; and when such vibrations touch us, we feel attracted to the person sending them forth.
But feeling repelled or horrified tells of uncleanness; and being overcome by a fear or dread, betrays hatred, malice or viciousness lurking beneath the exterior. Add to this the desire to flee his presence and there is danger.
Of course, we may also incite ill-feeling in others, by having such for them. Thus we must guard against that. But whatever we sense, we should not succumb to a like feeling. As we rise above the ungenial or discordant, we make ourselves positive to it, and inherit truth as the reward—this truth being that we read them instead of they reading us.
Such is soul-culture in its beginning, and which all can acquire by a little self-study and observation of that which touches them extraneous to the sense of feeling as we understand it physically.—World's Advance Thought.

CONCENTRATION.

Perhaps there is no faculty of the human mind whose cultivation is more important whose perfect grasp would bring greater increase of power, than that of intelligent concentration, and of late, attention has been turned in this wise direction. Classes are formed for this express purpose, books are written with directions how best to attain this quality. Mental healers earnestly concentrate upon their patients, and these patients themselves are instructed to intently hold some thought, or 'concentrate upon a Logos' during their moments of meditation. Any method of mental effort that helps one to be lord of himself, controller and director of thought, is most commendable. For wandering, aimless thoughts are a great waste of mental energy. An untold amount of mental wealth is dissipated every day.
"For example, let any one, try to focus thought upon his thumb for five consecutive minutes, and he will discover how difficult it is, how many times he will have to call back his truant mentality from remote points of the compass, from some matter of trivial interest, from the next engagement to be met; or, if this last all-absorbing expectation be chosen as a point on which to concentrate, the mind will still run a mad race from this center of interest to the antipodes.
"How many people can read a whole page in a book, unless it be a very absorbing romance, without discovering, on reaching the last line, that their thoughts have been a thousand miles away, and they must go back and take up anew the passages which the automatic glance scanned without being allowed to transmit its messages to the truant brain receiver? It is usually easy to concentrate upon that in which we delight, but the ability should be gained and mastered to execute the most monotonous, disagreeable task with an earnestness that knows no variability, or shadow of turning.
"A well-poised mind at any hour is better than a mentality tense with concentration, since it holds in reserve an ability to focus alert attention at will, or to lapse into reverie, which is likewise a great source of power. The nervous, restless person is always on the verge of physical prostration or mental collapse. He never can become a strong soul, until poise is won. And a self-centered calm is one of the results of judicious habits of concentration, and proves an exhaustless reservoir of strength, because it holds in reserve, and husbands for proper demand, every atom of power in its possession. "Concentration for the mind in the sun-glass to focus the diffusive mental rays to one direct point. The result is energy and power."—Susie C. Clark in Reason.

As the unspiritual emotions are allayed peace enters the soul.

dation fact or substance. And herein is my text. I claim there is necessarily a great deal more to substance than our most learned scientist can discover, and prove as a scientific fact.
Here lies a piece of mineral. We can measure, weigh and analyse it to our heart's content. Its form is very definite to our eye and touch, and the schoolboy will tell us it is only a bit of rock, and good to throw at a dog or a bird. In fact we all recognize it as a piece of our planet, a chip off our mother earth. Some one presently notices that it pulls or pushes a needle suspended a few inches away. Yet he puts his finger between them and declares there is nothing there by which that rock can produce any effect at a distance. So we call that piece of solid rock "lodestone" and the effect it produces "magnetism." The trouble is that names don't explain anything. We have discovered a fact, a most wonderful fact. We even put the discovery to practical use, and evolve the mariner's compass.
We learn, after a time, that everything is a magnet, and, without any fingers, reaches out and touches something else at a distance, although with some forms there is much less of this effect than with others. Where there is a very great effect or power manifested we now call it "radio-activity," and in its extreme power where suns and planets act upon each other we call it "the attraction of gravitation." We presently discover the same mysterious fact everywhere around us.
(To be Continued.)

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D. A. V. & P. R. R.

(Central Standard Time.)					
One hour slower than Eastern Time.					
No. 1		IN EFFECT MAY 14, 1905.		No. 2	
A. M.	P. M.			A. M.	P. M.
7.05	4.45	Dunkirk	Ar.	9.25	6.00
7.15	4.55	Fredonia		9.37	6.06
7.29	5.15	Laona		9.51	6.20
7.39	5.27	Lily Dale		9.56	6.25
7.43	5.27	Cassadaga		9.58	6.27
7.51	5.34	Moons		9.58	6.27
8.00	5.42	Silversonville		9.58	6.27
8.08	5.50	Geary		9.58	6.27
8.19	6.01	Falconer	Lv.	9.58	6.27
8.25	6.07	Jameson	Lv.	9.58	6.27
8.35	6.17	Jameson	Lv.	9.58	6.27
8.45	6.27	Falconer	Lv.	9.58	6.27
8.55	6.37	Warren	Lv.	9.58	6.27
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Closing Report of the Medium's Relief Collections.

The following acknowledgment of donations is continued from last issue:

J. W. Mathews, \$1.00; Frank Aulaff, 1; Shannon Todd, 1; A W Galloway, 1; F A Thiebaud, 1; O M Ambler, 1; Minnie and Mary Rich, 1; M B L, 1; Geo A Bacon, 1; Mrs M A Koch, in memory of Mrs Hopkins, 1; Ellen Foster, 1; D O Carlson, 1; Mrs Lining, 1; Elizabeth Reynolds, 1; Virginia Gourley, 1; F M Foltz, 1; A friend, San Pedro, 1; V A Tambling, 1; I C Waite, 1; M L Waite, 1; Mrs J. Huntly, 1; One who loves the cause, 1; Mrs M T Haviland, 1; Elsa Hornbeck, 1; Howard Moore, 1; Mary Irvin, 1; A W Pratt, 1; A friend in Dorchester Centre, 1; C W Wilens, 1; Spinster, 1; Friend in Clinton, Ia, 1; Harriett M Crafts, 1; Chas Wiggins, 1; Jane D Churchill, 1; Friend in Melella, Ore, 1; Mrs D M Rowin, 1; Mrs H D Bissell, 1; S W Smith, 1; Jane Marshall, 1; L Steinborn, 1; Gratitude, 1; Mrs W M Wright, 1; E T Lakin, 1; Arnold Madsen, 1; Mary E Day, 1; Mrs Frances Phipps, 1; Ruth Miller, 1; W G Olson, 1; A R Lord, 1; S Anderson, 1; C O Dobson, 1; Philipp Bower, 1; Lucy A Amsbey, 1; Caroline M Reed, 1; Friend of Spiritualism, A E, 1; Friend, Manhattan, 1; E T Avery, 1; Ella Chute, 1; Friend of the cause, Mellette, S Dak, 1; Mrs A M Gifford, 1; T M, Gottsville, Cal, 1; Sallie E Stiver, 1; Mrs C E H Bowen, 1; Gardner G Eastland, 1; John Brooks, 1; Augusta Tripp, 1; Mrs A L Chapman, 1; Effie I Chapman, 1; B A Montgomery, 1; Aaron Bancroft, 1; Mrs W H Wakefield, 1; Eli Randle, 1.

C. H. Leonhard, 65 cents; Mrs Lee C Church, Kate Stoddard, 50; Martin Pierson, 50; A S H 50; Mrs L D Bunker, 50; Book of poems sold, 50; Mrs C Flohr, 25; Mrs Shines, by sending to Mrs V Barrett for song of "Katydid," 25.

The following sums were collected for the Relief Fund by Missionary E. W. Sprague: Collection, Los Angeles, Cal, \$12.93; Clinton Bayarth, 1; Mrs C Folth, 1; Collection at Leadville, Col, \$8.60; Collection at Denver, 10.81; Mary M Bennett, 2; Mrs J C Smarlenskey, 2; Mrs Mary E Mutch, 5; May M Dodge, 10; Mrs Jos Rhodes Buchanan, 2; Mrs August Raht, 2; W C Marshall, 10; Mrs Rachel Braucher, 2.50; Free Progressive Church, Farmer City, Ill, 1; Collection, Peru, Ind, 3.45; E W Sprague, 1; J H Hoyle, 1 A W Thomas, 1; Clement Rockhill, 1; W T Spret, 1; Wm Shem, 1; Harry Russell, 1.

The amount of foregoing list with amounts previously rendered make a sum of fourteen hundred and seven dollars and eighteen cents—the thousand dollars paid by our noble treasurer completes a sum of twenty-four hundred and seven dollars and eighteen cents. All honor to our generous contributors, many of whom sent contributions over and over again by their liberality the Mediums Relief Fund will continue to care for its beneficiaries for some time to come—anyone still wishing to contribute to the fund are welcome to do so as the drain of one hundred and sixty-five dollars a month—not including temporary aid—continues to go on.

With loving regards and thanks to all friends we conclude this report.

MARY T. LONGLEY, N. S. A. Secy.

SCIENCE.

SAM'L. BLODGETT.

I am interested in anything that is put forward in the name of science.

I have been quite interested in what has appeared "pro and con" concerning the crossing of the nerves of seeing and hearing.

My investigations convince me that scientists guess at more than they know. It has become the fashion to give vibration a causative power that it may not deserve.

I know nothing about visible sounds, and I do not believe any one ever saw a noise. Our ears were for hearing sounds, and our eyes for seeing sights. It is too much for my credulity to believe that the crossing of the seeing and hearing nerves would cause one to hear with his eyes and see with his ears. The conformation forbids the exchange of service. I would think that to destroy the proper nerve connections would destroy the use of the organs, but I would not expect it would give them new uses to connect them with other nerves. Neither could I say "Sound and vision

are only the responses of the auditory and optic nerves to vibratory motions." How can the optic nerves respond to the vibrations of stationary objects? "A certain rate of motion will give a dull sound." Probably any rate of motion will give a sound. We do not sense it, because our capacity for sensing sounds is limited—limited in the low and in the high. Our limitations do not prove the limitation of sound. We can imagine what we could see and what we could hear if we were not so limited in these powers, but imagination is not always demonstration.

I presume we enjoy life better to not be able to see and hear everything. I once witnessed an effort to sell spectacles. The answer was, "No I don't want them; I can see too much without them."

If we give a rate of vibration sufficient to generate a certain degree of electricity we see light; the vibration is not the light, but the producer of it. If the light becomes too great for us to receive it is to us darkness. Abstractly speaking, light is light and sound is sound, in every degree. Vibration is not sound, but sound causes vibration. Vibration is not sight, but many times it modifies it. Scientists are prone to say such a rate of vibration produces such a color; it is better to say it manifests it. All the colors are self-existent, and may be seen in stationary objects. The force of a sound is determined by its volume and intensity, and the pitch by the rate of vibration connected with it. We should be careful and not mistake effect for cause.

INDEPENDENCE DAY.

According to John Adams, It Should Be July 2.

On the 3d of July, 1776, John Adams then one of the representatives of Massachusetts in the Continental congress wrote to his wife Abigail:

"Yesterday the greatest question was decided which was ever debated in America, and a greater perhaps never was nor will be decided among men."

In a second letter, written the same day, he said:

"But the day is past. The 2d of July will be the most memorable epocha in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires and illuminations from one end of this continent to the other from this time forward, forevermore."

When the resolution was taken up on the 2d, all the states, except New York, voted to accept it. Thus, on the 2d day of July, 1776, the independence of the thirteen united colonies from the throne of Great Britain was definitely decided upon. The 2d, and not the 4th, may be called the true date of the separation. We could with propriety celebrate the Fourth two days earlier. That the participants in the work considered the 2d as the true date is shown by the letters written by John Adams, quoted at the beginning of the article. The popular fancy, however, seized upon the 4th, the date of acceptance of Jefferson's more dramatic declaration of the reasons for the separation, as the proper day to celebrate.

The debate upon the document was continued until the afternoon of the 4th, and says Jefferson, might have run on interminably at any other season of the year. But the weather was oppressively warm, and the hall in which the deputies sat was close to a stable, "whence the hungry flies swarmed thick and fierce, alighting on the legs of the delegates and biting hard through their thin silk stockings. Treason was preferable to discomfort," and at last the delegates were brought to such a state of mind as to agree to the Declaration without further amendment.

It is a mistake to suppose that the document was signed by the delegates on that day. It is improbable that any signing was done save by John Hancock, the president of the congress, and Charles Thomson, the secretary.—Paul Leland Haworth in Harper's Magazine.

ADAPTABILITY.

Adaptability's sails are set to catch any wind that blows.

To the man with adaptation an emergency is an opportunity.

Adaptability is the ability to adapt yourself quickly to unexpected conditions.

The bankrupt law is meant as an asylum for men who are without adaptability.

When one plan fails the man with adaptation has forty-nine untried others waiting.

Adaptability is always ready, is never taken at a short, is the great lightning change artist and often turns hopelessness into victory.

FILIPINO SUFFRAGE.

Women More Entitled to It Than Men, Says Judge Taft.

The census of the Philippines has now been concluded, and it is to be the basis for the establishment of a legislature in the islands which shall convene two years hence. Who are to vote for the members of that legislature and who are to be entitled to seats in that body?

During the spring of 1902 the United States senate Philippine commission summoned before it a number of persons competent to give expert testimony as to conditions existing in those islands. Among these was Judge William H. Taft, at that time governor of the Philippines, and he spoke with higher authority than was possible for any other person. Governor Taft said to this committee:

"The fact is that not only among the Tagalogs, but also among the Christian Filipinos, the woman is the active manager of the family, so if you expect to confer political power on the Philippines it ought to be given to the women."

Another witness summoned was Archbishop Nozaleda, who had been actively connected with the Catholic church in the islands for twenty-six years and archbishop since 1889. He testified as follows:

"The woman is better than the man in every way—in intelligence, in virtue, in labor—and a great deal more economical. She is very much given to trade and to trafficking. If any rights and privileges are to be given to the natives, do not give them to the men, but to the women."

There has been a great deal of similar testimony from correspondents and others who have studied personally the conditions existing in the Philippines, all uniting in the opinion that the women in general are superior to the men in general. The census which has just been taken shows the proportion of women engaged in gainful occupations to be double that in the United States. It will be an outrage if these women are denied all representation in their government and arbitrarily relegated to a position inferior to any they have ever before occupied.—Ida Husted Harper in Indianapolis News.

Varied Commencement Addresses.

An anxious inquirer was discussing with Bishop Prendergast the complex nature of some of his episcopal duties. "I should think you would find giving addresses at commencements particularly trying," said the inquirer questioningly. "I do," sighed the bishop. "How can you manage to find anything original to say year after year?" probed the inquirer, determined to get at the root of the matter. "Oh, I don't," said the bishop, his face lighting up and expanding into a whimsical smile. "I don't say anything original. Each time I simply use different adjectives."—Philadelphia Record.

Playing Her Cards.

Tommy—May I stay up a little longer? Ethel—What do you want to stay up for? Tommy—I want to see you and Mr. Green playing cards. Mr. Green—But we are not going to play cards. Tommy—Oh, yes, you are, for I heard mamma saying to Ethel that everything depended on the way in which she played her cards tonight.

NOTICE.

Any friend of the Mediums Relief fund of the N. S. A., sending one dollar to aid its good work will receive—if desired—one set of spiritual tracts, and one copy of "Violets," a booklet of choice poems. Those sending five dollars to the fund will also receive a copy of "Leaflets of Truth," a cloth bound book of instructive spiritual matter.

MARY T. LONGLEY,
N. S. A. Secretary.

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From the Normal Teacher, Duquoin, Ind.: "We believe that a new world hitherto unknown to medical men is here opened up."

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A sermon by Moses Hull on some of the sins of our aw makers, in which the "Refuge of Lies" heaped up as reasons for sinful legislation has been "Swept Away." This pamphlet should be read by every one interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

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or, An Inquiry as to whether Modern Spiritualism and other Great Reforms came from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. 60 pages. Price 15 cents.

Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies.

A review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft repeated attacks on Spiritualism. This is not dry argument; it is learned, logical and witty. It is filled with just such arguments as are needed to meet the stock arguments that are used every day to kill Spiritualism. Moses Hull shows that every one of the Talmagean arguments has a sharper edge to be used against themselves than the one they use against Spiritualism. 48 well printed pages. Price, 10 cents.

Spiritual Songster.

By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or \$6.00 per hundred.

Wayside Jottings.

Gathered from the Highways, Byways and Hedges of Life. By Mattie E. Hull. This is a marvelously neat book of selections from Mrs. Hull's best poems, sermons and essays, and contains a splendid portrait of the author; also, a portrait of Moses Hull. Price, neatly bound in English cloth, 75 cents.

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sun-light of Truth and Progression.

BADGE PIN, \$1.50

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CELLULOID PIN, 5c. Each. 50c. per doz. \$3 per 100.

MALTESE PENDANT. The Maltese Pendant is one of the neatest ornaments ever designed. The Emblem, mounted on the finely chased background, is suspended by rings from the bar pin above. It is very popular for presentation purposes. It can be worn as a badge or a breast pin. The back is plain and can be inscribed if desired. Price, \$5.00

MALTESE WATCH CHARM. This is a very neat charm. The back is plain and any desired emblem may be mounted on it or it can be inscribed. Many think the Maltese Cross is a strictly Masonic emblem; such is not the case, as it is used by many orders. Price, \$5.00

SUNFLOWER BROOCH. The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin. Price, \$4.00

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The Sunflower Publishing Co.,

Lily Dale, N. Y.

MISCELLANEOUS.

"Radiobes" and Their Discoverer.

The discovery that a peculiar branching growth, which seems to be more than crystalline and less than living, may be formed in gelatin when acted upon by radium, has already been noted in these columns. Whatever may be the value of this discovery, and whatever may be the nature of the bodies to which their creator, Mr. J. B. Burk, has somewhat hastily given a question-begging name ("Radiobes," from "radium" and Greek bios, life, after the analogy of "microbe"), it seems to be certain that he and his work have attracted wide attention abroad. Says the London correspondent of the New York Tribune: "John Buttler Burk has suddenly become the most talked of man of science in the United Kingdom. An Irishman by birth, he took his degree at Trinity College, and displayed peculiar aptitude for research work in science. Professor Fitzgerald, in Dublin, was the first educator to excite his enthusiasm for investigations of this kind. They worked together for a short period, until Mr. Burk, who was only 20 when he received his first degree, accepted an invitation to become lecturer at Mason's College, Birmingham. Those associated with him were greatly impressed with his scientific ardor and inventiveness in suggesting methods of investigation, and did everything in their power to introduce him to men of science and to enlarge his facilities for work. He was offered a fellowship at Owens College, Manchester, where Professor Schuster was his colleague and friend, and it was not long before he was engaged in research work at Cambridge, where the Cavendish Laboratory offered the best equipment in the country for physical and chemical investigations. He reached Cambridge by way of the Irish and provincial universities before the ardor of youth had left him, and during the past three years he has been convincing Lord Kelvin, Professor Thomson, and other masters of science that he has original genius for profound investigations of the most advanced nature. Outside the narrow circle of students employed in research work, he has been known as a popular lecturer on radium; but now that he professes his ability to prove that spontaneous generation is possible, and that by means of radium cultures the aspects of vitality can be produced in sterilized bouillon, he has taken the world by surprise and suggested a new and astounding explanation of the origin of life. As the modest experimenter himself explains his discoveries, he has been working for ten years on a problem which has fascinated and baffled investigators and thinkers for generations. This is spontaneous generation."

The accompanying portrait of Burk is from The Illustrated London News (July 1.) as are also the reproductions of his "radiobes" and of the curious calcium crystals of Rainey, with which some authorities have suggested they may be identical. Says this paper: "These investigations, which may lead to a complete revolution in biology, were conducted with the simplest apparatus: a few test-tubes containing a solution of sterilized beef-gelatin exposed to the action of radium. . . . After one and a half days, the time varying with the intensity of the radium, spots appear in the bouillon. These, which are shown in three circular diagrams (taken from micro-photographs magnified about 1,000 diameters,) exhibit certain characteristics of life. They grow, they have apparent nuclei, they throw off similar bodies to pursue a separate existence. It was pointed out that they resembled Rainey's crystals of carbonate of lime, described about fifty years ago, but if they were crystals they would present under the polariscope the whorl forms figured above. It should be noted also that Mr. Burk's 'radiobes' have been connected with Rainey's crystals mainly because of the size of existing diagrams of the latter. Drawn to the same scale, as shown above, the difference is manifest."—Literary Digest.

We must learn to enjoy life before we can enjoy nature.

The awakening of the love principle leads to the perfect transition.

Dog Saves Travelers From Death.

Boulder Creek, Col.—Tourists on their way to the State Park in a four-in-hand were saved from a frightful death on the Waterman Creek grade by the sagacity of a dog.

The driver had alighted at a spring to drink, leaving the reins wrapped around the brake. A shot fired by a hunter nearby frightened the horses and the animals plunged forward, pulling the reins loose and trailing them on the ground out of reach of those in the rig.

Along the edge of a frightful precipice dashed the horses. The vehicle was tossed like a cork in the ocean. Death to the tourists seemed certain.

Suddenly the speed of the horses was checked. From their mad gallop they settled back into a steady trot. With a prayer of thankfulness, the tourists leaped from the four-in-hand and one of them made a grasp for the reins. Then he saw to what was due their safety. It was the driver's dog.

The animal had leaped from the rig with his master. He was standing near the wheel when the horses started. When the reins fell he grasped them in his mouth, and the dragged over the rough and rocky road, held on. The weight of the dog's body and the strength with which the canine pulled on the reins were felt by the horses, and as they got over their fright they yielded to the pressure.—San Francisco, Call.

The Intelligence of a Gull.

It is well known that seagulls never seem to rest, that day after day they will follow a ship, flying easily and without apparent fatigue. You should see them when one of the big vessels leaves the Golden Gate Harbor, San Francisco.

A hundred or more brown bodies, with long sweeping wings, fly off in the wake of the transport. The steward's premises are very soon invaded by passengers gathering up waste bread and food for the birds. Upon my recent trip one of the gulls dropped fluttering upon the deck, apparently ill. A soldier picked it up, took it to his quarters and fed and cared for it until it became strong again. Then he allowed it to fly away.

But the bird had not forgotten him. Every day it would alight on the deck and wait for this particular man to come and feed it. It followed the boat to Honolulu and finally to Manila and where it remained during the two weeks that the transport lay in Manila, I do not know; but when the vessel turned seaward again, bound for Nagasaki, there was the gull resting on the stern, and it remained with the ship until it passed the Farallone Islands.

I have often wondered how men ever come to forget about the sweet and beautiful comradeship that exists between humans and the birds. Some day I am very sure that we shall remember.—New Century Path.

The Better Way.

Beware of the statement "Selling below cost." The vital question to the customer is what it costs him, not what you lose. He knows you are not in the business for fun, and if you are continually admitting that you are selling below cost, he is likely to conclude that either you do not know your business well enough to buy right, or that you are deceiving him. In either case his confidence in you is shaken. Better say "We bought them right, you get the benefit."—Salesmanship.

When Things go Criss-Cross.

When things go criss-cross, mamma says:

"A stranger girl has come; I do not like her manners and I wish she'd stay at home."

"I think her mama ought to make Her lie all day in bed, And not come frowning here— I want a sunshine girl instead."

And then it somehow seems, right off,

The criss-cross things are gone— There's no bad girl—there's only me—

And I'm a sunshine one!

"A very useful little book for beginners in writing for the press" says the N. Y. Truthseekers of A. F. Melchers' Pocket Grammar. For sale at this office. Price 10c.

LITERARY WORLD.

Any book noticed in this column can be had at this office.

Pocket Grammar for students or corresponding secretaries. Contains all the essentials needed to write correctly without circumlocution or ambiguity. Price 10c. Address: A. F. Melchers, Lily Dale, N. Y.

Picturesque Buffalo. Pan-American Exposition and Niagara Falls. Price 25 cents. A. B. Floyd, Publisher, 35 Exchange st., Buffalo, N. Y.

The August "Arena" is very rich in important discussions of the great political and civic questions in which all serious-minded Americans are interested. The Hon. J. Henniker Heaton, M. P., of London, England, contributes an important paper on "European Parcel-Post," in which he shows that many European countries, notably Germany and England, are incomparably ahead of America in this department of their postal service. Rudolph Blankenburg's contribution deals largely with the recent civic revolt in Philadelphia which throttled the gas deal and, headed by the mayor. The Hon. J. Warner Mills deals in a graphic and thrilling way with the tragic conflict between the cattlemen and the sheep-raisers of Colorado. "John D. Rockefeller: A Study of Character, Motive and Duty," "A Sane View of the Railway Question," by Linton Satterthwait, is a most thoughtful contribution to the vexed railway problem. "What of the Italian Immigrant?" by Folger Barker, handles with great judgment a question that confronts all of our larger cities. Among papers of general interest should be mentioned "A Lawyer's View of the Divorce Question," "Sam. Walter Foss: A New England Poet," "Garland in Ghostland," by the Editor of "The Arena." This issue is one of the strongest and best numbers of "The Arena" that has been published.

PROGRAM

AUGUST.

- 1—Thos. McClary.
- 2—M. B. Little.
- 3—Susie C. Clark.
- 4—Laura G. Fixen
- 5—Dr. John Geddes
- 6—Mrs. R. S. Lillie.
- 7—Conference.
- 8—Mrs. Lillie
- 9—W. J. Colville.
- 10—
- 11—W. J. Colville.
- 12—
- 13—PEACE DAY—W. J. Colville.
- 14—Conference
- 15—Wilson Fritch.
- 16—WOMAN'S DAY—Susan B. Anthony, Rev. Anna Shaw.
- 17—Wilson Fritch.
- 18—Anna Shaw.
- 19—Wilson Fritch.
- 20—Anna Shaw.
- 21—Conference.
- 22—John W. Ring.
- 23—Geo. Elmer Littlefield.
- 24—NEW YORK STATE DAY—H. W. Richardson, Carrie E. S. Twing.
- 25—LYCEUM DAY—John W. Ring.
- 26—Geo. E. Littlefield.
- 27—Geo. E. Littlefield.
- 28—Conference.
- 29—Mrs. R. S. Lillie.
- 30—B. F. Austin.
- 31—

SEPTEMBER.

- 1—B. F. Austin.
- 2—Lotta P. Cheney.
- 3—B. F. Austin.

TEST MEDIUMS.

Annette J. Pettengill, July 14th, two weeks.
Georgia Gladys Cooley, July 30th to August 16th.
Margaret Gaule-Reidinger, August 18 to close of session.
Classes will be conducted by Cora L. V. Richmond, J. Clegg Wright, W. J. Colville, and we hope to have several others.
JOHN T. LILLIE, Chairman.

Invited Guests.

A crowd of troubles passed him by, As he with courage waited.
He said, "Where do you troubles fly
When you are thus belated?"

"We go," they said, "to those who mope,
Who look on Life dejected,
Who weakly say good-bye to Hope—
We go—where we're expected."

THE LEOLYN.



THE LEOLYN SITTING ROOM.

A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forest on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives.

Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests.

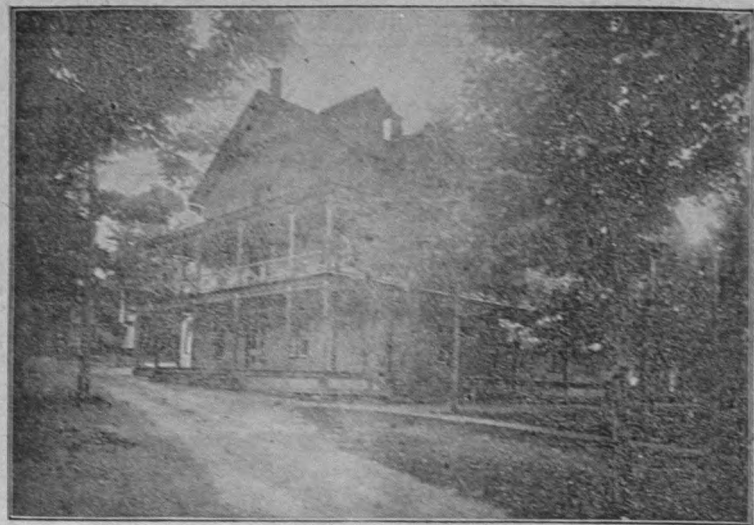
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THE MAPLEWOOD.



The Maplewood, the Association Hotel, will be conducted on a liberal plan, at \$1.50 to \$2.00 per day, with special rates by the week. The best of service will be maintained, and it will be the aim of the management to cater to the comfort and convenience of the guests. The table will be supplied with all the staples and delicacies of the season.

For rates, reservation of rooms, or other information, address,

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Jackson Cottage

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GOOD HOME COOKING

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Furnished to Campers at the Kitchen Door, from 5 cents up

We thank all for past patronage and announce that we are better prepared than ever before to cater to the comfort of our guests.

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DAYTON & HALL, Props.

WILL SERVE

Regular Meals at Reasonable Rates. Lunches at all Hours.

All kinds of Baked Goods from our own ovens, fresh every day.

Ice Cream, Ice Cream Soda, Grape Juice, Summer Drinks, Candy and Cigars.

Good Meals, Cool Dining Room, Prompt Service.



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J. H. CHAMFLIN Prop.

NEAR THE AUDITORIUM.

Large Veranda, Cool Dining Room, Bath Free to Guests.

RATES:—\$1.00 to \$1.50; 21 Meal tickets \$5.00; 7 Dinner tickets \$2.00. Single Meals, 25 to 40 Cents.

LIVERY AND DRAY. I wish to announce that I have secured a fine line of rigs, and will be prepared to supply the demand for the summer. The Association Dray will meet every train.

C. D. CROENAMYER,

Lily Dale, N. Y.

LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication, not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

Concerning A. F. Melchers' Pocket Grammar, Moses Hull writes: That grammar is a good thing. It has all the necessary outlines and is beautifully condensed.

Ph. Heider of Cleveland, Ohio, writes: Let everyone think with reason, and reason with self, then they can reason with others.

When speakers or mediums change their working centres and wish their SUNFLOWER sent after them they should notify us, as we feel neither justified in making such change without permission nor does it occur to us to do so without a memorandum from the one in question.

The following officers were elected at the annual meeting of the Freeville, N. Y., Camp Association: W. W. Kelsey, president; B. F. Rhodes and Dr. B. L. Robinson, vice; Mrs. B. C. Myers, treasurer; Miss Victoria C. Moore, secretary. Camp closes August 20.

Geo. H. Brooks sends love and greetings to all at Lily Dale and wishes to assure the friends they are not forgotten. He is not able to leave home just at present any length of time on account of his wife's health, but a little later he will be able to leave, says he hopes the camp will be more than successful this season, and there will be an uplifting of the spirit.

Mrs. E. A. Mills, secretary, writes: Meeting at the First Spiritual Church of Akron, N. Y., will cease during the summer months, and will be resumed again the 6th of September to enable the pastor, Mrs. Atchesen, to enjoy a well deserved vacation. Mrs. Atchesen has been with us nearly two years, and in her quiet, but earnest and honest readings in the spiritual cause she has made many converts and endeared herself to the society. We shall miss her, but will patiently await her return.

Rev. Chas. W. Stewart and Rev. Josie K. Folsom, Spiritualists, formerly president and treasurer, respectively, of the state Spiritualists' association, were married by Rev. Dr. J. W. Cunningham at 6 o'clock Wednesday afternoon, in accordance with the Methodist marriage ritual. The wedding was a quiet one and the only guests present were Miss Phoebe Wolfe, Mrs. Folsom's confidante, and her stepson, Chas. L. Folsom. Mrs. Folsom was a widow, and is the daughter of G. G. Hendrick, a prominent attorney of Louisville. Mr. Stewart has been an active worker in the cause of Spiritualism for the past thirty-five years and a business partner of his bride's former husband. Mrs. Folsom espoused the cause of Spiritualism for twelve years or more. Mr. and Mrs. Stewart are engaged upon a plan to build a spiritualist temple in St. Louis.

Lucy Carroll writes from Washington, Pa.: Just a few lines to let you hear from the Washington people, as we are making preparations to enter the gates of the City of Light, August 7th. When one walks inside of those lovely grounds you hear peace, love and rest whispered through those beautiful trees. One who has heaven within can surely enjoy the heaven without. It brings the song to my ears: "What must it be to be there?" Our little society all send their greetings and love, best wishes for an outpouring of the spirit at the camp. We had the pleasure of having E. B. Gillard of Pittsburg on Wednesday the 19th, held two meetings, one at 2 p. m. and one at

8 p. m. Sister Gillard gave a very inspiring lecture on the subject Peace. After her lecture she gave quite a number of spirit messages which were all recognized and everyone felt the time well spent. How thankful I am to be brought into the truth of Spiritualism which embraces everything it teaches us to add to our storehouse of knowledge all that we find is good also to subtract from that which we do not need to multiply bountifully the gifts we possess so there is plenty for all, the greatest of all to divide with our neighbors and give to sorrowing humanity what money can not buy. Spiritualism teaches us how to bring about social conditions that all can live and have freedom and happiness. I am very thankful to the teachers of truth to know that the gateway of wisdom is open for all who seek. What an old and true saying, "seek and ye shall find." Knock at the door of wisdom and you can enter in and find peace and understanding, which means the pearl of great price. I had a visit from a spirit who was killed under General Lee, he was First Lieutenant and wore the gray, his picture came on my card at Lily Dale thru the mediumship of Mr. and Mrs. Normann. He said that after he fell and passed on he fought with the same contending spirit until he met Father Abraham Lincoln, and when this great spirit of love put forth his hand and said, brother, we must all be as one, lay aside war and strife, for love and a forgiving spirit will lead us on to that crystal lake that burns up all strife and envy. We can enter into pearly gates of joy and heaven. I was lifted up at that moment, then my mind went back to my boyhood days when I read Uncle Tom's Cabin, and so on, we can all see that a good thought is never lost, also a good deed will pay us a thousandfold. In conclusion will say "Cast thy bread upon the waters."

Our Syracuse correspondent writes: The First Society of Spiritualists convened in their new quarters (Snow Hall) Sunday evening, July 23d. The hall is commodious and well ventilated, and is furnished with comfortable seats, all of which are necessary to a spiritual unfoldment. The audience consisted of about 100 people, who listened with rapt attention to the interesting and learned discourse delivered by Rev. J. C. Grumbine, of Washington, D. C. The subject was Spiritualism and Spiritism, and was handled in a masterly way, showing the great and intelligent mind of the speaker. The society is specially favored, as Mr. Grumbine will be with us for several Sundays. Mrs. Addie Cooper is message bearer for the society.

Mrs. L. D. Everett, president First Golden Rule Society, of Milwaukee, Wis., writes: Allow me a space in your paper to say that we had Mr. and Mrs. Noyes, Utica, N. Y., with us for the month of July, and the audiences were large, and some of the best people of the city were present and their work has given entire satisfaction. Mr. Noyes is a forcible speaker and Mrs. Noyes is a fine message bearer, they will close with us July 30 and go for a short time to Wonevot camp, they are open for engagements, and societies needing them will make no mistake in engaging them, for Mr. and Mrs. Noyes are clean people and I can heartily recommend them.

Dr. and Mrs. Gee of Centreville, Mich., write: We had the pleasure of entertaining Rev. Frank McKinley of Toledo, Ohio, a few days last week. Eight years ago he came to our home a stranger; to-day he is like one of our own family; he has proved himself a true gentleman, as well as one of the best mediums—truthful and honest in his glorious work. If any one doubts life after death, if they will send for Mr. McKinley and furnish him with harmonious conditions, his band of controls will do the rest. They took our trumpets apart (we had two) and talked independently, five voices at one time. One could hear every word in the adjoining room. Mr. McKinley has our best wishes, that his life and health may be spared to continue in his glorious work.

A. D. Jacoby, of Elkhart, Ind., writes: Your sample papers received with many thanks, and in return will say that I have ordered and paid for your valuable paper through Frank McKinley. He was at our home and gave a fine and well appreciated seance July 19th, and

gave us a private seance in the morning that was grand beyond description. He left on the 20th for Cleveland, Ohio, and contemplates returning some time this fall. Our old friend D. A. Herrick was with us during the month of May and part of June. Mr. Herrick delivered a fine lecture and gave indisputable tests to many. Friend J. C. Barnes was also here, and with the aforementioned, held double services.

Lichtstrahlen has been incorporated into a stock company known as the Searchers Publishing Co. The incorporators are Max Gentzke, G. Schaff, Otto Georgi, Paul Skupniewicz, Frank J. Kyas and Fred Obrock. Address Max Gentzke, 618 Robey St., Chicago, concerning shares.

Transition of W. W. Redfield at Norwalk, Ohio.

Death came suddenly and unexpectedly, Saturday morning, June 3d, to Norwalk's well known citizen, printer and journalist, Willard W. Redfield, at his home, No. 94 Benedict avenue, his death being caused by apoplexy.

At an early hour, 2 o'clock, he arose from his bed, having passed a somewhat restless night, and was sitting in a chair, when suddenly, without warning of the approaching dissolution, he fell forward upon the floor and in a moment was dead.

Willard Wells Redfield was born at Phelps, Ontario county, New York, April 26th, 1823. He began working at the printing business in 1835, when twelve years of age. He did his first work as a journeyman printer in the Experiment office in 1841, the paper at that time being edited and published by its founders, Messrs. S. L. Hatch and J. M. Farr.

Going back to his native town in the autumn of that year he remained through the winter, and in the spring of 1842 he started the Phelps Democrat and continued its publisher for six months when he sold the concern to his brother, L. Redfield, and "set up in journey work" once more. From that time on to 1854 his time alternated between "jour work" and publishing the paper at Phelps. He returned to that place several times between 1842 and 1850 and took a short pull at running the paper. As a journeyman he had worked in Rochester, Utica, New York City, Savannah, Ga., Detroit, Mich., Toledo and Cleveland, Ohio.

In May, 1854, he, in company with his friend, James H. Rule bought the Experiment establishment of the late J. M. Farr, and Mr. Rule disposed of his half of the office to Mr. Redfield after a few years, leaving the latter as sole proprietor of the paper. Mr. Redfield continued with the establishment most of the time until 1885, when he was succeeded by Mr. H. L. Stewart, who had several years previously purchased an interest in the establishment.

Mr. Redfield was an old-time Spiritualist, and with his wife, was for many years a regular visitor at Lily Dale, always stopping with "Aunt" Purple, with whom they formed a lasting friendship. Simple but impressive funeral services were held over the remains. A. B. French, of Clyde, an old friend of Mr. Redfield's, conducted the services. His words brought comfort to the sorrowing ones and his eulogy of the departed was most eloquent.

New Sermon on the Mount.

Blessed are the defrauded who smile and go their way in peace, for they have entered into knowledge.

Blessed are the hungry who are hungry enough to find the dinner where God has spread it.

Blessed are they who do not keep awake at night in expectation of tomorrow's bad news. These shall have good news instead of bad.

Blessed are they who can give their neighbors a lift without being dragged into the pit with them. Such are the saviors of the world.

Blessed are they who recognize unity in diversity, for they do not consider their own pattern the only desirable one. Of such is the kingdom of knowledge.

Blessed are they who, not knowing that which seemeth necessary to know, are willing to wait until they find out.

Blessed are they who can trace the processes of progress even among the laggards and the strayers—better known as sinners. These are possessed of the vision of God.—Eleanor Kirk.

OBITUARY.

RANSOM M. PAYNE

Passed to spirit life from his home at Cassadaga, N. Y., July 11 aged 66 years, 2 months. He was quite prominently connected with the Spiritualistic movement in his vicinity for twenty-eight years, having received the knowledge in his home. The services were conducted by Mrs. C. D. Greenamyre and Rev. Mr. Sibson, with appropriate music by T. S. Richardson.

ALBERT D. STOWELL

A paper informs us of the transition of Albert D. Stowell, at his home near Mazeppa, Minn. He had been quite prominently connected with the Spiritualistic movement for a number of years, having worked with the societies of Minneapolis, the Northwestern Spiritualist Association in their efforts to found a campmeeting, and other movements. He is survived by his wife, Mrs. M. Stowell, well known in the Northwest as a healer.

CAMP-MEETINGS.

Verona Park, Rockland, Me., Aug 13 to 27
City of Light Assembly, Lily Dale, N. Y., July 14 to September 3
Chesterfield, Ind., July 15 to August 26
M V S A, Mt Pleasant Park, Clinton, Ia., July 30 to August 27
Los Angeles, Cal., June 25 to July 25
Forest Home, Snowflake, Mich., July 30 to Aug. 21
Circle of Light, Williams Bay, Wis., May 15 to Oct. 31
Onset, Mass., July 23 to Aug. 27
Unity Camp, Lynn, Mass., June 4 to September 24
Sunapee Lake, N. H., July 30 to Aug. 27
Vicksburg, Mich.—July 30 to Aug. 20
Mineral Park Camp, Garvanza, Cal.—June 25 to July 25
Central N Y Sp Asse Camp, Freeville, July 23 to August 20
Parkland Heights, Pa., July and August
New Era, Portland, Ore., July 9, continuing 4 Sundays
Edgewood, Washington, July 30 to Aug. 20
Ashley, O., Aug 6 to 27
Central Ohio, Columbus, June 4 to 25
Camp Progress, Upper Swampscott, Mass., opens June 5
Ocean Grove, Harwich, Mich., July 9 to 23
Lake Brady, O., July 30 to Aug. 20
Grand Lodge, Mich., July 21 to Aug. 21
Winfield, Kan., July 15 to 25
Madison Spiritual Association, Sept 1 to 10
Wonevot, Wis., Aug. 5 to 27
Escudido, Cal., Aug 6 to 20
Maple Dell Park, O., July 9 to Aug. 27
Illinois State Camp, Belmore Park, July 1 to Sept 1
Lake Pleasant, Mass., July 30 to Aug. 27
Island Lake, Mich., July 25 to Aug. 25
Niantic, Conn., June 12 to Sept 11
Mantua, O., July 9 to Aug. 27
Franklin, Neb., Sept 1 to 17
Ottawa, Kan., Sept 15 to 25
Hasslet Park, Mich., Aug 6 to Sept 3
Temple Heights, Northport, Me., opens Aug. 13

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EXPERIENCES IN OBSESSION.

E. RUTHER.

But a small proportion of people have such a diversified experience in psychic and mediumistic unfoldment, as to give them personal knowledge of all the possibilities of spirit power—good and evil—over sensitives; therefore it is necessary to consider the testimony furnished by different ones in order to arrive at anything like a fair conclusion.

It appears to the writer that those who insist that there is no such thing as obsession by evil spirits, are neither broad-minded nor impartial.

There are many mediums and sensitives, intelligent and experienced enough, to know spirit influence from hypnotic, or incarnate influence, and from physical conditions which ignorant persons might mistake for spirit influence, (after the manner of an old Methodist lady, who, relating her religious experience, said "When I first began to feel the working of the spirit, I didn't know just what it was. Sometimes I thought I'd got religion, and then again, I thought it was worms.") who have testified to the fact of obsession in some form. In some cases the spirit is not ill-disposed, but obsesses involuntarily when a sympathetic sensitive chances in the way.

The correspondent who described an experience of "obsession by a passion," undoubtedly stated his (or her) case as it was, but that was merely a psychological condition due entirely to the person's self, and has nothing at all to do with spirit obsession.

Some months ago, The Banner of Light published an account which I sent them of experiences and observations, and as many may not have seen it, I will repeat it here.

Thirteen years ago, our family occupied, for some months, an ancient house on Hartford avenue, Wethersfield, Conn.

We had not heard of its being haunted, it had been kept in good repair, and we took possession cheerfully.

From the first, loud raps and other noises were frequently heard at all hours, from cellar to attic, and inside of two months we all perceived an uncanny, oppressive atmosphere about the place.

Our spirit friends did their best to protect us, but their strength was inadequate. The dark spirits banded there, drained my life and energy, often to the point of lethargy, effecting me more than others because I was not strong.

Even when the sun shone brightly, there was a sense of darkness and gloom over all (evidently the spirit conditions surrounding the evil spirits there. I have since felt the same enveloping a large brewery town, where saloons and dives flourished openly in greater numbers than legitimate business houses).

I could not find interest nor pleasure in anything. Truly, bad spirits carry their hell always with them, and their unrest is as great as it could be in the orthodox fire and brimstone.

As time passed, I gradually took on the personality and consciousness of another person, even to that other's recollections in part.

With the assistance of one of the family, who was magnetic, I tried very hard to throw off that influence, but relief was temporary.

That went on for several months, until an evening early in August, while I was the piano, there came a feeling of strangulation, as if a cord was drawn tight or someone seized me by the throat. It seemed as tho it would finish me before I could reach the upper room, where the rest of the family awaited me, startled at my outcries.

My mother had hard work to dislodge the attacking influence, but finally relieved the strangling sensation.

For several days, I was partially dazed, then came a sense of growing anxiety which became a frenzy of terror before evening: the obsessing spirit pleaded and insisted—in broken English—on leaving the house, going anywhere that she might escape one whom she feared.

My parents realized that the case had become serious, and in the evening, took me into Hartford to a medium, whose guide gave us the information supplied by our spirit friends concerning the matter; and with kindly questioning and assur-

rance of safety, drew from the spirit the story of her troubles.

It appeared that when Wethersfield was first settled, that old house was a tavern, kept by a man who increased his profits by disposing of guests who had money or goods, and appropriating their unwillingly left property.

The obsessing spirit, however, was a girl brought from some part of Europe to be a servant and—worse she rebelled against it all, and at last her master ended her like the rest.

All were bound to that place, both victims and villain (the latter being seen clairvoyantly several times by my mother and sister, also by a medium who visited us long as her nerves held out—several weeks—and confirmed what we had previously learned before she knew of our experience), by whatever law operates in such cases, and perhaps reenacted scenes of their earth lives. The girl said that the day she insisted on leaving the house was the anniversary of her physical death.

For six weeks I remained with friends in the city; then, as the spirit seemed to have released her hold on me, I was persuaded to return home.

Meanwhile, my mother had frequently burned flour of sulphur in the rooms, which cleared the spiritual atmosphere very perceptibly; the effect was not permanent, however.

Altho the girl did not regain hold of me, the evil disposed spirits so effected all members of the family as to create great discord.

After nearly eleven months stay we moved to another state, but was ten months before those influences could be quite shaken off, during which time I could not take pleasure in the beauties of nature, and deep gloom seemed to pervade everywhere.

Another instance of very different character occurred to a young lady, Miss A., whom I know well, and who is extremely sensitive to spirit influence.

She is unusually pure minded, and when permitted to choose, associates only with good people; one in the family was entirely unlike her in tastes, and admitted as an intimate house-friend, a man quite unprincipled and immoral, attended by powerful spirits as bad as himself.

Miss A. perceived his true character at first sight, but her emphatic objections were ignored. She shunned the man, but a spirit who came with him soon began troubling her, chiefly at night.

Her controls were good and elevated; they stood by her nobly, and for perhaps two weeks helped her to frustrate his designs. She concentrated her whole will against him, and he then resorted to truly demoniacal means to reduce her to subjection; namely, preventing her from sleeping by poking and jabbing her.

Nothing could be seen in the well lighted room, but the touches were as tangible as a mortal's. She was not strong at best and was obliged to work beyond her strength daily, which added to sleepless nights, in time so exhausted her that further resistance was impossible.

Let those who think that mortals leave behind all base appetites, or lose the ability to gratify them, ponder on this; that utterly depraved spirit threw the full strength of his horrid passions upon the poor sensitive as soon as he could break thru the protecting influence exerted by her spirit friends (which he succeeded in doing only after calling other evil spirits to his aid.) Even then he could not break her will until she was physically exhausted, when he demonstrated his ability to enjoy the conquest.

There has come to my knowledge several cases of women, who unlike Miss A., were willing partners to evil spirits.

It is terrible that such things are possible, but since they are it behooves everyone who values his or her future well-being to fight off and avoid every impure thought and influence.

Mediums and sensitives should cultivate will-power, and preserve their individuality as a safe-guard. Environment and associates have everything to do with the class of spirits most in power with a sensitive, especially if the latter is not physically strong or has not great strength of character.

By shunning low-minded, immoral people, and cultivating only good, pure friendships, thoughts and

feelings, one can be immune from such debasing spirits. Orthodox people need not call this evil peculiar to Spiritualism, for it evidently may occur among themselves, not depending on mediumistic development.

But to return to Miss A. That demon, after securing a hold on her at times threw upon her fits of intense depression; when she visited friends at a distance did not trouble her at night, but took such complete control thruout every day, that she could not appear natural. When conversing she would start to say one thing and find herself saying something entirely different in sentiment from what she wished to say.

It was always something to hurt feelings and cause misunderstandings.

A few weeks after her return home magnetic treatment was tried to break up the obsession, which then noticeably effected her health. The healer exerted his will power with the treatments to dislodge the spirit, lecturing him meanwhile on the great wrong he was doing.

During several treatments, the spirit laughed at it, but at length began to "lose his grip," and actually fought the healer, uttering cries of rage. A few more treatments completely broke his hold, and he never regained it.

I do not believe an obsessing spirit gets inside the victim's body, but secures perfect, unremitting control, acting rather like a barnacle, and draining the vitality.

Our spirit friends should not be blamed too much for inadequately protecting us.

If it is true, what has been stated to me by several clairvoyants, that people who do not restrain evil propensities in earth life are hideously deformed in spirit body; and besides have horribly foul, sickening auras (the latter I know, because I feel it strongly when encountering such spirits, embodied and disembodied); it is not surprising that good spirits cannot hold their own against them.

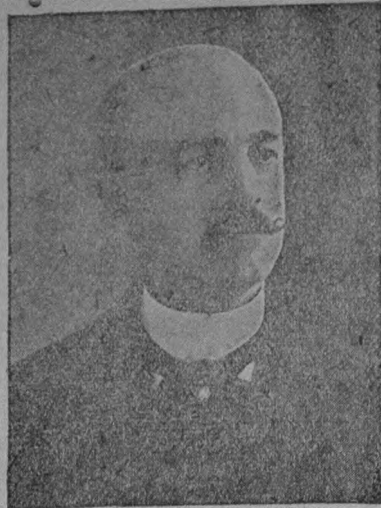
It is an accepted fact, I believe that the longer spirits have been in the spirit world the more strength and power they possess. That is probably one reason of the inefficiency of advanced Catholic spirits who now respond to my call when aid is needed.

Only for their protection, I could not have written of the haunted house, as fixing my mind on the subject drew the murderer here to object to it.

Everyone knows that physical development results from exercising the muscles, but I fear many forget that spiritual development is attained by exercising spiritual virtues. Not only purity of mind but charity for those who err, and kindness of heart toward all, even those who wrong us.

To a certain extent, temptations of bad spirits may be useful to try one's strength of character, as a person of really good principles opposes all his will against them, gaining spiritual strength each time he wins the battle. On the other hand, one who does not really fight and yields willingly, sinks to the level of the tempter, and good spirits turn away in disgust and sorrow. If everybody could realize the difference it makes and could hear the joyous songs of triumph from guardian spirits when the person tried fights to win, and by earnest prayer for God's aid proves his or her worthiness, surely few would yield without fighting—and fighting hard.

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